eye does penetrate so far as to give instant messages to that
other and deeper eye whose function it is to see the Spirit
of God face to face. As Max-Muller says : " Man sees to
a certain extent and there his eye-sight breaks down ; there
presses upon him something, whether he likes it or not, a
perception of the unlimited or the Infinite." The sight of
the soul and the sight of the senses form a continuous process
whose end is to realise the infinite presence of God. When
.the spiritual powers are quick, the senses respond readily
to detect and interpret the mysterious Reality, as observed
by Protap Chunder Muzumdar. The music of the consecrated
senses, the purified bodily organs of the God-seeker? sends
an acceptable song to the Holy Throne. For, as the world
incarnates God*, the senses incarnate the soul. The eye
stands for faith, which sees God face to face. The ear stands
for conscience which hears direct the Divine Voice. The
taste stands for joy which is the immediate effect of the
knowledge of God. The sense of Smell suggests the fragrance
of God's love. The embrace of the Spirit touches and thrills
through as when we bathe in the breezy sunlight of the

morning. The fulness and joyousness of the Divine Presence
is possible only when the forces of the body and the forces
of" the soul bear evidence together that the glorious Presence
enfolds us. The senses alone can partly make the joyous-
ness of the experience ; the powers of the soul can partly
make the joy, truth and sanctity; the two gethercan make
the spiritual perception perfect. Besides, there is no seeing
of the Divine Countenance until the heart in its purity
responds to the impression and there is no purity of heart
until the senses without and within act in deepest harmony.
It is on the unity and harmony of the senses and the spirit^
is based that exalted- holy injunction— Love the Lord, thy
God, with all thy heart, *i.e.,* with all the warmth and
tenderness of feelings, with all thy mind, *i.e.,* with all the
light of wisdom and knowledge, with all thy soul, *i.e.,* with